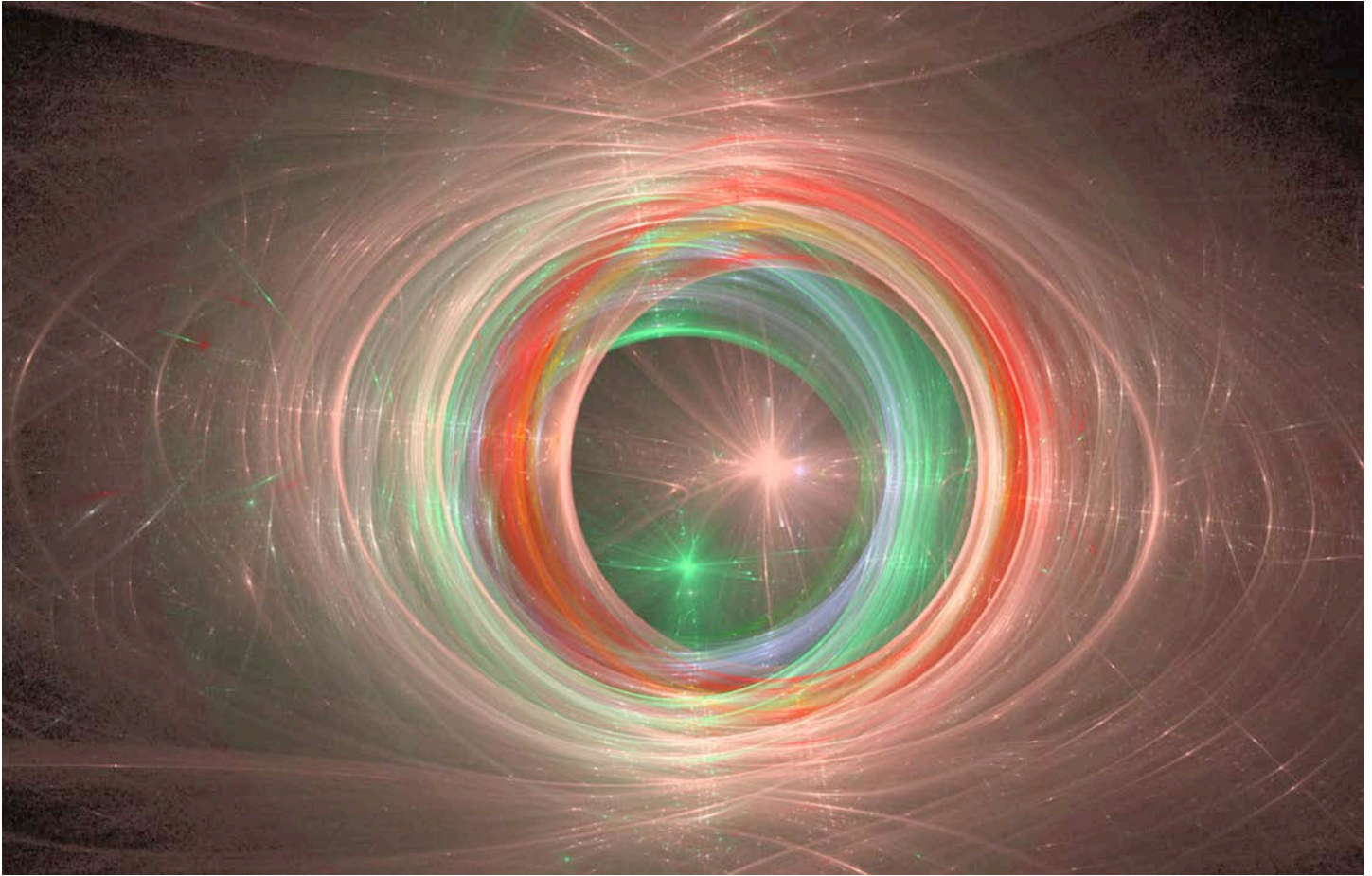


A PRIMER on the THEURGY of LIBERATION

AS AGAINST 'MEDITATION' DOGMA



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INTRODUCTION

“He who serves/attends to the body, serves what is his, but not what he is.”

Thitam cittam ajjhattam susanthitam suvimuttam “With the will (citta) steadfast (upon itself) [this is] the very Soul, this is to be supremely steadfast, is to be thoroughly liberated.” [SN 5.74]

This short article is not meant to be comprehensive, rather a correct pointer, or primer as to the nature of the liberation metaphysics of the Pythagoreans, Platonists, Neoplatonists, original ‘buddhism’, Advaita and others. It is contra-‘meditation’ while at the same time explaining and rejecting same. The neti neti (not this not that, or retrodution) metaphysics of subjective synthesis thru the theurgy of objective negation is both divinely simplex, but deceptively complicated to the terrestrial mind of materialists. Talking to them about this subject is utterly alien to them. Their minds cannot engage the dialectic of the principles of liberation. Nothing on earth is “meant for everyone” and greatly more so the case here regarding the apophatic method of Subjective synthesis. This article is a sub-section of a much larger work on retrodution by the same author, myself.

The fact that I use and make countless references doctrinally to original Buddhism means absolutely nothing whatsoever. All that matters is facts, logic, & wisdom. If any passage falls inline with the truth and wisdom on this subject, I use same to illuminate the point. I am in no way tied to either Buddhism or any other teachings, rather only ultimate truths on cosmic mechanics and specifically this material below, the logic and methodology of liberation and its nexus for same.

THE TERM MEDITATION, ITS ORIGINS & INFERIOR TRUE MEANING



The original ancient three Muses: Aoide (Ἀοιδή), Melete (Μελέτη), & Mneme (Μνήμη); the three original Boeotian (region of Greece) Muses:

Aoide (Ἀοιδή), is the Muse of magic song, story, but deeper as meaning the Vac, or logos.

Melete (Μελέτη), the Latin Bible then translated hāgâ/melete into meditatio, i.e. meditation, is the Muse of practice or ritual (the lowest form of obedience to a Higher Principle).

Mneme (Μνήμη), literally meaning memory, recollection, however metaphysical recollection (sati), not conventional recollection, rather as meaning anmnesis (apophatic theurgy). Mneme, or Mnemosyne (Μνημοσύνη), daughter of Uranus & Gaia, mother of all the Muses. Mneme is bearer of the light of recollection.

Collectively, these are the triad of: Logos (Aoide), Ritual/Rite (Melete), & (ending in liberation) divine Recollection (Mneme).

Also: The Word (Aoide), the Rite/Ritual (Melete), & the (Mneme) Divine Union (theurgy).

Or also: The One (Aoide),, its imitation (Melete), or actions (doing good), & and Reunion with the One (Mneme, Anamnesis).

Mneme! True 'practice' is not ritual nor rite (worldly practice) rather is rooted in Mneme, Melete is the ritual and practices of worldlings, of religionists. The very term meditation is not that which is commanded by or for liberation by either Plotinus, Advaita, Gotama, the Upanishads, Plato, Proclus, Syrianus, Iamblichus, etc.



Let us now consider the original root and core meaning of this word meditation, since it is very revealing and exactly represents what is being performed and advocated today by countless entities:

Melete (Μελέτη), of which the Latin Bible then translated melete into meditatio (i.e. meditation). Meditation (medito, meditatio), empirical mental machination, or thought. Centered and vectored entirely in the existential psycho-physical (Mano ca vinnanam, thought and consciousness of, within, involving more thought). The term meditation literally means “mental (existential, thought and conscious-machination) cogitation (empirical agitation)”.

Medito: quite literally “minding (of the mind) in, by, with, thought of the mind”; Mentation, thought, (Mano ca vinnanam). Sanskrit midhur "I judge, estimate;" Avestan vi-mad- "physician;" Greek mēdomai "be mindful of, ritual or practice of minding after" medesthai "think about," medein "to rule," medon "ruler;" Latin meditari "think or reflect on, consider," modus "measure, manner," modestus "moderate," modernus "modern," mederi "to heal, give medical attention to, cure;" Irish miduir "judge;" Welsh meddwl "mind, thinking;" Gothic miton, Old English metan "to measure out."

Latin meditatus, past participle of meditari "to meditate, think over, reflect, consider," frequentative form root “take appropriate measures." "to plan in the mind," also "to employ the mind in thought or contemplation," especially in a religious way. Related: Meditated, meditating.

Humanity has always seen things upside down and backwards, such is the nature of the vision gifted them (rather cursed) by materialism, empiricism, and Atomism. Quite literally and with a perfection of irony, those performing the rite of “meditation” are literally and figuratively worshipping the wrong Muse, or principle thereof. All religion is secularized metaphysics and is known by and thru its practices (=religion), and or rituals, i.e. the Muse Melete, as meant practice or ritual.

The practice of observing rituals, and the ritual of observing practices (literally insanity personified). To be “mindful, minding, concentrating” is both rite and ritual, likewise is both existential and in no way directed at liberation and apophatic extraction of the nous/citta/spirit from falsely identifying itself with the psycho-physical.

HAS YOUR ‘MUSE’ BEEN MELETE OR MNEME?

"The well-centered mind/will (citta) is the path for attainment of Brahman." [SN 4.118]

“This is immortality, that being the liberated mind/will (citta) which does not cling (after anything)” [MN 2.265]

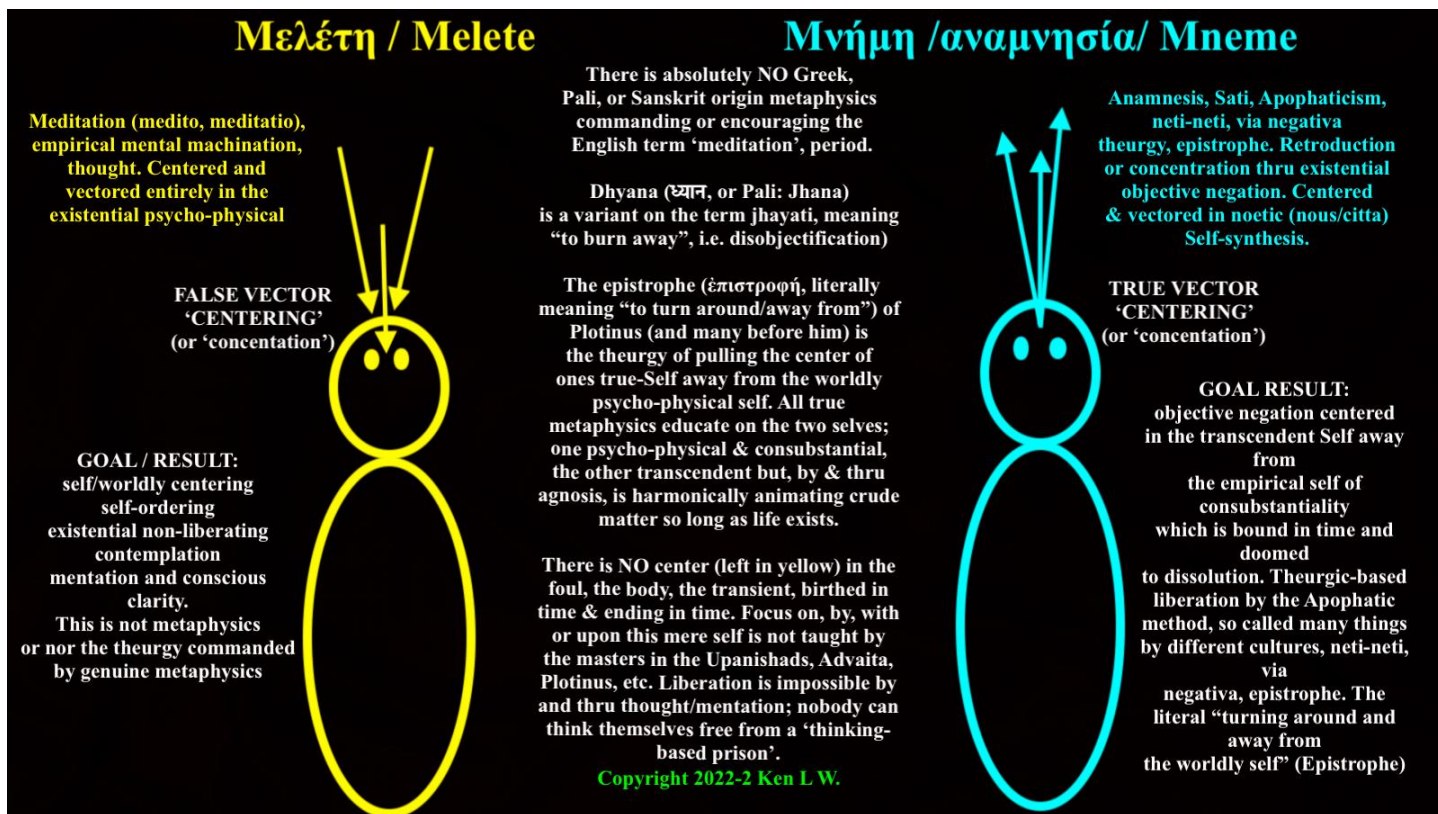
“This said: ‘the liberated mind/will (citta) which does not cling’ means Nibbana” [MN2-Att. 4.68]

There is absolutely no Greek, Pali or Sanskrit term meaning ‘meditation’ (not Dhyana, nor Sati, Samadhi, Epistrophe, Anamnesis, Apophaticism, Vipassana, nor Jhana), please see this diagram below. Nearly 100% of the Western world engages in catalepsy and mind-crushing-mind exercises of oblivion fantasies (though subliminally so in most cases) wherein which they employ thinking and thought to presumably get out of a thinking prison, which is insanity personified. All those ‘doing meditation’ (see above, since meditation has NO DEFINITION WHATSOEVER!) are engaging in Melete, rituals and practices (Zazen, etc.). This ritualistic practice of mental ‘turd polishing’ cannot logically bear any fruit of wisdom or the liberation commanded thereof.

Mneme however is the ‘correct Muse’, it is apophaticism, extraction, Platonic recollection (anamnesis), the neti neti and via negativa methodology connected to both wisdom and liberation (see diagram below). This is the difference between centering (melete) and DE-centering (Mneme). The burning away (Jhana) of agnosis which embroils the mind (citta, NOT CONSCIOUSNESS!) with and as this corporeal being which is na me so atta (=NOT THE SOUL).

Melete is con-centration, collection, aimed at the empirical, catalepsy, turning into the body. Ritual, thought & practice.

Mneme is theurgy, dis-objectification, is DE-centration (with phenomena), recollection, epistrophe, synthesis, turning away from the body. Epistrophe, anamnesis & Jhana.



MEDITATION: THE WORD, THE MEANING, IF ANY?

"Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind/will (citta)"
[Silakkhandhavagga-Att. 1.168]

"Your mind/will (citta) is supremely emancipated, like the full moon on the fifteenth day in dark of night!" [SN 1.233]

"Attained the steadfast Soul, their mind/will (citta) is calm; they're cleansed of the entire world, taintless they have become Brahman" [SN 3.83]

Simplicity is divinity, but so too is specificity. Without being specific humans are talking past each other without intent or meaning being conveyed. If meditation is literally anything and everything, then the term meditation is defacto NOTHING at all. Similar quagmires are other English slang words, such as "dude!", or "whoa!" which can mean literally a 1000+ different things depending on context of its use. By actual denotative definition, sitting on the toilet and counting the holes in the ceiling is also meditation.

Meditation and thinking (mano ca vinnanam) are contrary to transcendence, to metaphysical recollection (sati, anamnesis, apophaticism) and the synthesis of theurgy as commanded by the ancients of highest wisdom. Thinking your way out of a thinking box (=PRISON) is absurd, impossible, illogical, and utterly contrary to the principles of psycho-physical (psycho=consciousness=mind=mano ca vinnanam) transcendence.

You will note from this (among millions) definition, the term itself has no connection to liberation whatsoever: "Meditation may significantly reduce stress, anxiety, depression, and pain, and enhance peace, perception, self-concept, and well-being." The term itself in current connotation is usually: Attention, awareness, mindfulness, i.e. existential endeavors.

Definition of meditation? Well there is not one! Once again, if it can be anything, then to utter the word is literally saying nothing at all. Here we have it: "Meditation has proven difficult to define as it covers a wide range of dissimilar practices in different traditions. In popular usage, the word "meditation" and the phrase "meditative practice" are often used imprecisely to designate practices found across many cultures. These can include almost anything that is claimed to train the attention of mind or to teach calm or compassion."

"There remains no definition of necessary and sufficient criteria for meditation that has achieved universal or widespread acceptance within the modern scientific community. In 1971, Claudio Naranjo noted that: "The

word 'meditation' has been used to designate a variety of practices that differ enough from one another so that we may find trouble in defining what meditation is". A 2009 study noted a "persistent lack of consensus in the literature" and a "seeming intractability of defining meditation". Dictionaries give both the original Latin meaning of "thinking deeply about something"; as well as the popular usage of "focusing one's mind for a period of time", "the act of giving your attention to only one thing, either as a religious activity or as a way of becoming calm and relaxed."

Here is typical random nonsense found on the web which I myself have heard for decades from neophyte "Buddhists": "Meditation is about being aware of the present moment, detaching from your thoughts and having a still mind." Well this profanity is called catalepsy, which is a mere trance-like blank mindedness zombie-state, and has no connection whatsoever to liberation methodologies of theurgic apophaticism.

If someone were only interested in a more peaceful and less stressful life, then they should check themselves into a care facility, be put on a morphine drip, fitted for an adult diaper and watch the cartoon network all day every day, all the while eating jello and pudding. This "calm life" nonsense has 100% absolutely no connection to wisdom, transcendence nor the metaphysics of the liberation ontology taught by any and all key monistic metaphysics, which is about disobjectification from the psycho-physical and consubstantial persona non grata (Bob, Sue, etc.), which perpetuates suffering due to primordial agnosis.

CATALEPSY, OR, MODERN 'MEDITATION' & ITS PROFANITY

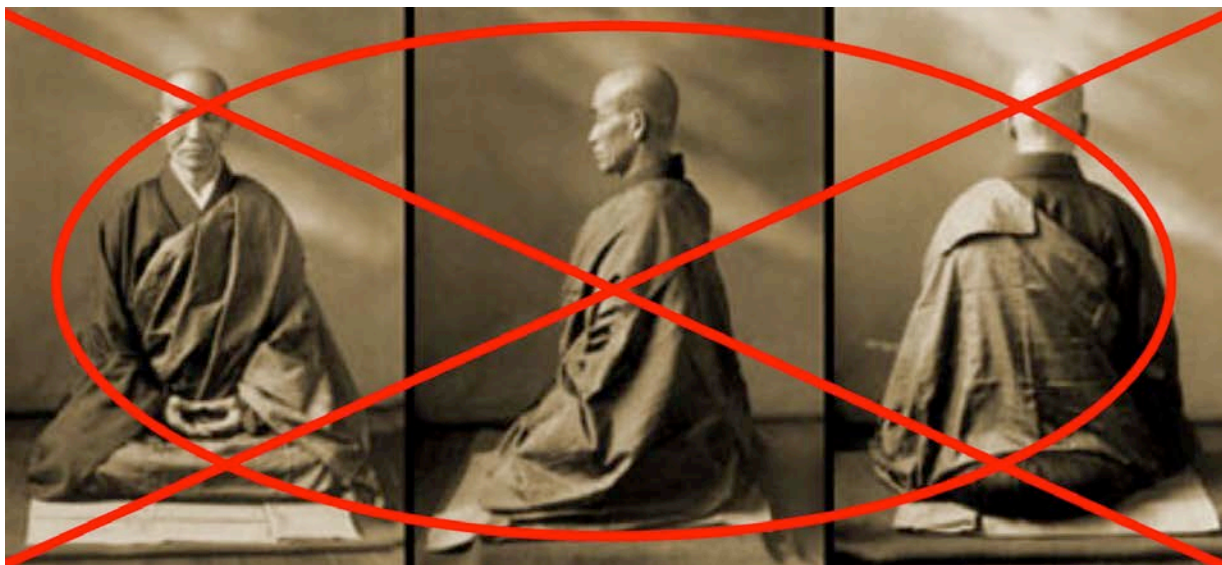
The single most philosophically important passage in the Nikayas [MN 1.436]:

"Whatever form, feelings, perceptions, experiences, or consciousness there is (the five aggregates), these he sees to be without permanence, as suffering, as ill, as a plague, a boil, a sting, a pain, an affliction, as foreign, as otherness, as empty (suññato), as Selfless (anattato). So he turns his mind/will (citta, Non-aggregate) away from these; therein he gathers his mind/will within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!" [MN 1.436]

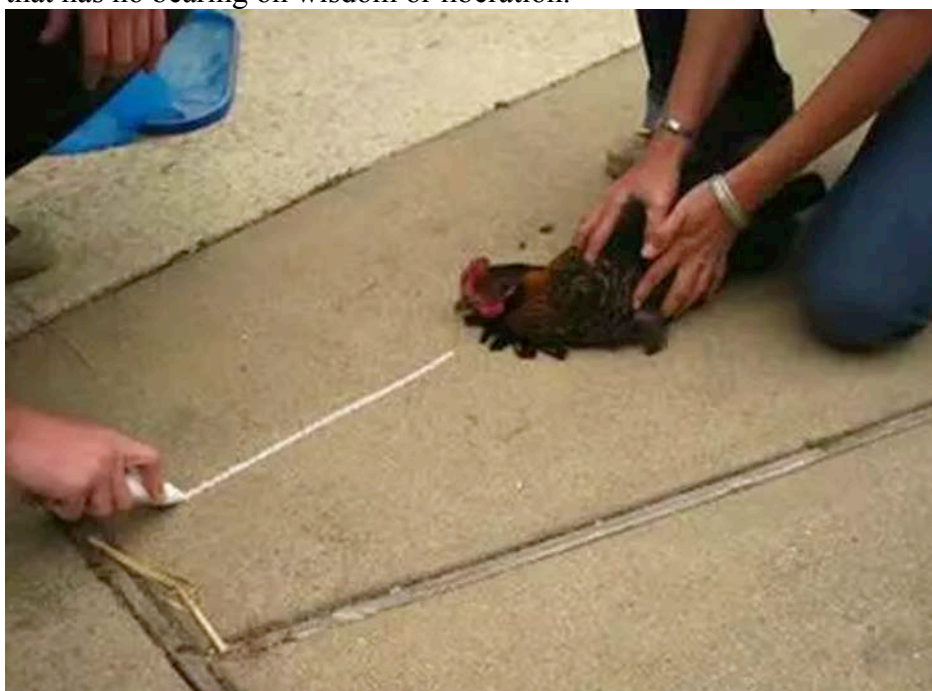
If this section below upsets you, or angers you, it would not shock me in the least, namely to wit you likely have suffered under the delusion about this or more than likely have been doing this very thing yourself, that being the practice of profane catalepsy. There's an old story about people who trained how to fight dragons, they spent a great deal of time learning this when along came a wise man who informed them that "dragons do not exist" (and they had been wasting their time), after which these students of the absurd became well angered, but not at their own ignorances rather at being told the truth of things. Lets discuss zazen and catalepsy since this is the nonsense so many millions of people do, which has utterly no connection to liberation and the wisdom as root thereof.

Zazen literally means to "be in (za) zen (channa)". Zen is the Japanese of the Chinese word channa, which comes from the Sanskrit word Dhyana, and finally from the Pali word Jhana which is literally the word Jhayati meaning "to burn". But to burn what? The burning away of objectivity by means of wisdom revealing pure Subjectivity (i.e. Selfhood/Tat-agata/Brahambhu etc.). This is no different than the wonderful tale from Lord of the Rings where the shiny thing, the ring which has been created, must be thrown back into the fires of the uncreate and destroyed for freedom to be obtained from the manifest evil. The attachment thereof being the root of all misery etc. However those that engage in Za-zen are not actually 'DOING' zen (=jhayati), they're engaged in profane catalepsy (look this word up if you must), a rigidity and formalism of ritual and practice, straight spine etc. i.e. religious trappings of absurdity and useless nonsense.

Over countless centuries a methodology of revelation became a profane ritual of blank-mindedness, straight spine, and catalepsy. Worse still emphasis on "breath concentration" which was never the original teachings nor could such a profane insanity bear fruit other than temporary bodily calm. Likewise words such as mindfulness are used in this cultish and rituals saturated practice which is mere catalepsy. Calmer for a short while, but not a bit the wiser. Practice does not make anything perfect, only perfect accurate practice brings about perfection. But theurgy is not a practice or a ritual, it's a transcendent insight based in wisdom.



Catalepsy can be demonstrated by putting a point or line in front of a chicken, then putting the chicken's head close to the dot or line, the chicken will freeze there, zombified for a great length of time. Humans engage in this profanity, calling it Zazen or “meditation”. They rightly claim it makes them peaceful and centered for a time, but not one wit of wisdom nor insight gleaned from such ritualistic religious practices that has no bearing on wisdom or liberation.



CONSUBSTANTIALITY

“The purification of one’s own mind/will, this means the light (joti) within one’s mind/will (citta) is the very Soul (attano)” [DN2-Att. 2.479]

“The purification of one’s own mind/will (citta); this is the Doctrine of the Buddha” [DN 2.49]

“How is it that one is called a ‘Buddha’?...gnosis that the mind/will (citta) is purified (visuddham)...such is how one is deemed a ‘Buddha’.” [MN 2.144]

“A will (citta) which is based upon samadhi, attains to complete sovereignty. This is known as “samadhi of the will’.” [SN 5.269]

“Void is this (body) of the Soul or that upon which the Soul subsists. This (gnosis) is meant liberation of the mind/will (citta) by shunyata.” [SN 4.297]

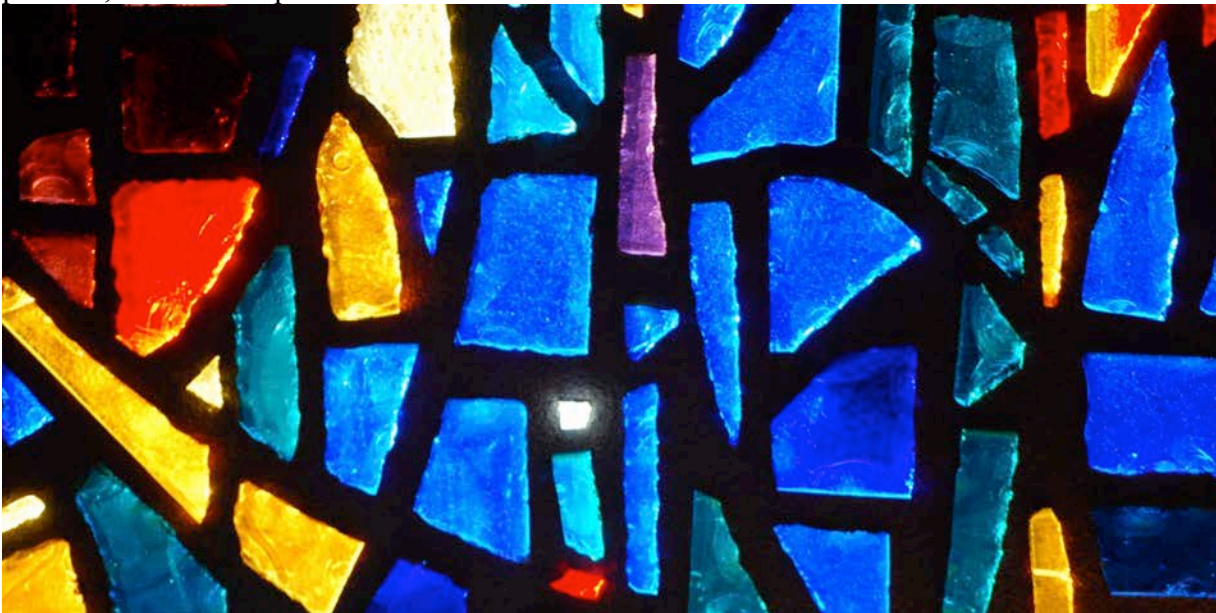
“The subjugation of becoming means Nirvana'; this means the subjugation of the five aggregates means Nirvana.” [SN-Att. 2.123]

That which has a beginning in time, has an end in time. Anything and all things (literally phenomena = consubstantiality) of matter, of mass, and of this world, is consubstantial and cannot be a source or object (no object can be a point of liberation by definition) of transcendence or liberation.

The Pure Absolute is both itself the Principle, and its attribute, agnosis; just like light and illumination are not two things, rather a holos (singular unified whole). The division of the Divine, the One by its own attribute leads to all lower consubstantiality; the removal of same, such that the One is directed at Itself, is liberation by definition. This primordial agnosis is the open door thru which, by which and due to which that which the One, is temporalized and weighed down in earthly animation of existential life, and its resultant antinomies (birth and death, pleasure and pain etc).

A stain glass window is a fine example of consubstantiality, such that the white light or sunlight behind same, analogous to the Absolute, is not self-similar, i.e. is typical incoherent light radiation, such that it takes upon itself the quality in mixing with and filtration thru different colored pieces of glass, be they blue, red, yellow etc. These colored glass pieces and beautiful colors are akin to life itself, which is the consubstantial construct of matter and spirit together, making life. They, life and the colors thru the stained glass, however, have a beginning in time and necessitatively an end in time, and any idea of there being a refuge in same, or being the source of liberation or emancipation, is insane, illogical, absurd and worse. To say the word time is no different than saying the word phenomena; such that to say of anything “beginning in time” is no different than calling anything so deemed, “mere phenomena”. Any notion of freedom, liberation, or immortality in phenomena is a fools fantasy.

These red, blue, green etc. lights are not things in themselves, they're composites of two or more things, in this case the glass and the light behind same. Death is not the opposite of life, it's the ending of life. To say there is no death is ultimately true, though of course existentially confusing to the common minded person so brim full of ignorance. There is no more purification of anything involving life than there is in declaring purified, or liberated phenomena.

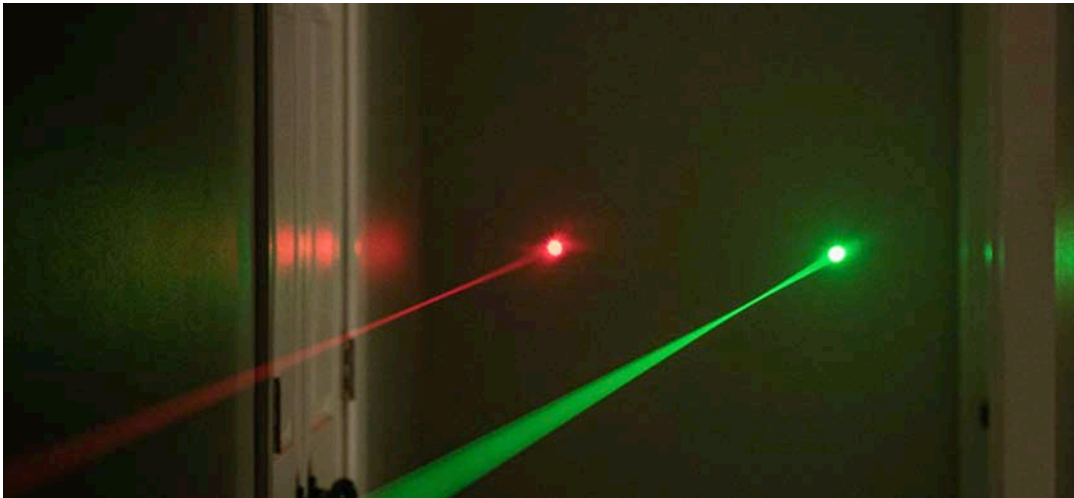


A laser is light, no different than any other light, other than frequency of course and one more thing; however nobody calls a light bulb a laser? How so? For the same reason people don't drink from the toilet, even though water is water is water. What is potential is NOT ACTUAL. Free will no more exists until it is actualized than one can get lumber out of an acorn even though an acorn is genetically identical to an oak tree! A laser is a point source of light, specifically in simplex, a laser is self-similar, it does not take upon itself attributional mixing (=consubstantiality with) encountered phenomena.

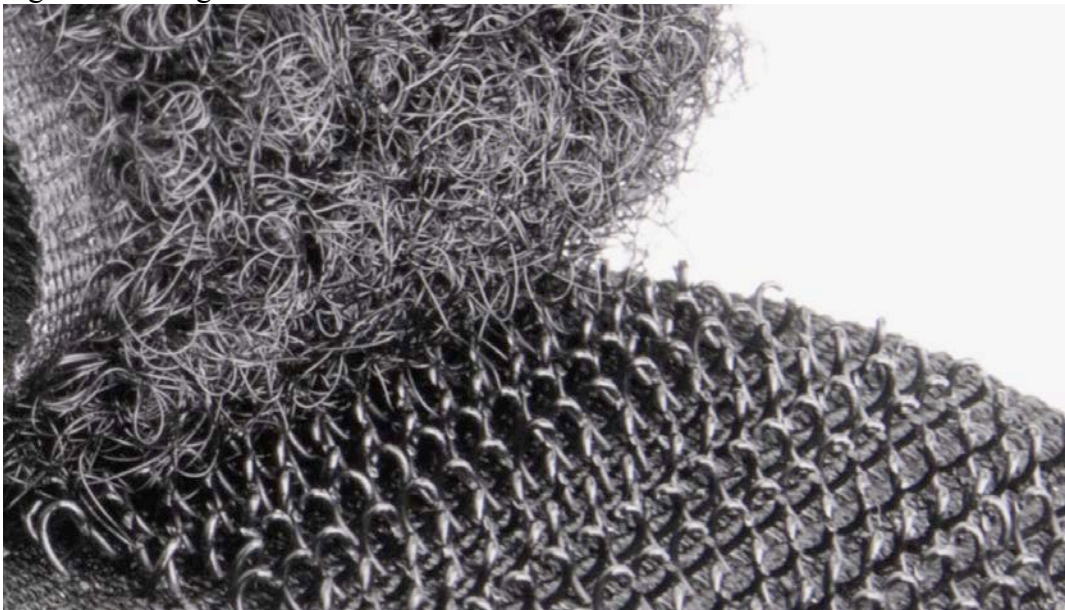
Self similarity is power, both in this phenomenal world but also in the metaphysical one. Being a point-source, or self reflexive, i.e. genuine Self-actualization is true power without adding anything, rather in fact by **subtracting everything but the Principle itself!** Do not let this important information pass your mind by without applying great thought to same! A 5 watt light bulb is the definition of useless, however a 5 watt laser is dangerous, will blind you permanently, burn your skin and used carelessly, get you thrown in jail for an extremely long time. Attribution changes almost everything. You cannot give a useless walnut log away, but finely carved, can be a priceless piece of art that people will fight over.

A laser is self-similar, it does NOT take upon itself anything it encounters; a liberated being (Mahatta, Mahapurisha, literally great-Soul) is exactly like this, NOTHING has been added, rather everything (=phenomena) has been removed. Conventional light upon a red wall, you'll see red light come back to your eye (=consubstantial light, of the light and the wall); same conventional light upon a blue wall, you'll see blue light come back to your eye etc. Red laser on blue wall you will see only red laser light, red laser on a green wall, still only red laser light; self-similarity of the attribute (the illumination of the laser) with and as the principle (the light of laser in this case) has been achieved!

Eka-gacittassa (one pointed of Nous/Spirit/Mind), is nothing more fancy than saying a “spiritual laser” (of the Self in making actual what was in prior, merely potential only). There are two types of focus. Focusing / thinking of ones mind in and as itself, this corporeal form, which has no fruit in wisdom or liberation, and the focus which is a DE-FOCUS from, away, antecedent, prior, before phenomena which is the theurgy of liberation.



A simplex example of consubstantiality is Velcro, which is a composite of two things, hooks, and loops, together making that which we call Velcro.



THE VIA NEGATIVA METHOD

All negatives are affirmations of a prior Subject or Principle, just as all negation of marble chips reveal the statue within same. Positive affirmations of either the Absolute or the transcendent soul are objective and contrary to the nature of same.

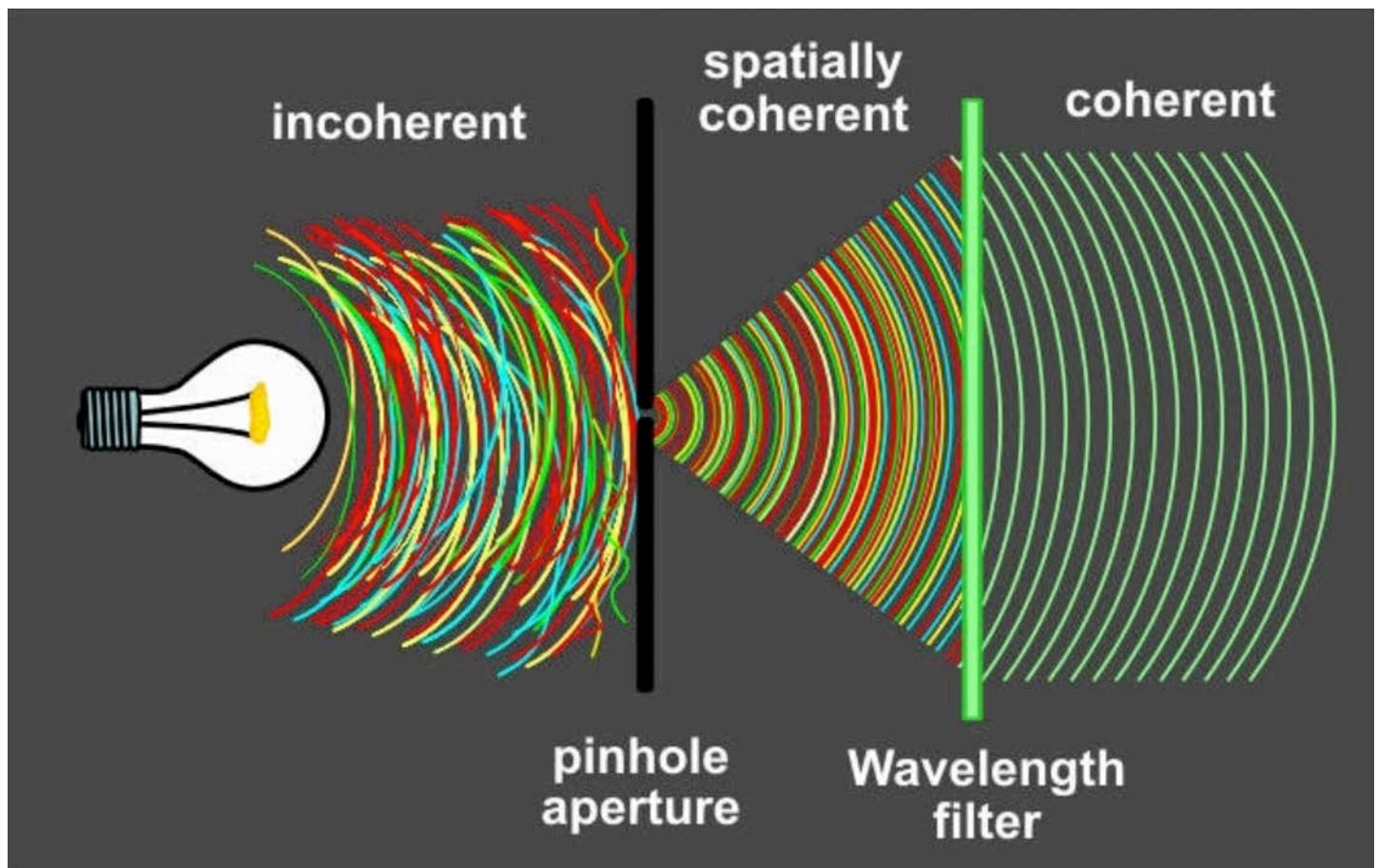
To posit anything is to forward phenomena, rather than bring clarity to the substrate, to the Absolute which “everlasting to everlasting” and which resides just under phenomena.

Holograms were created by Dennis Gabor, who invented holography before lasers existed. To create his pseudo-lasers he just took light from an ordinary mercury-arc lamp and passed it through a pinhole. Mercury's emission line made it nearly monochromatic, and the pinhole gave it the spatial coherence.

Quite literally the “light of mind” of the typical fool full of ignorance is that of destructive interference, because it is NOT self-similar. Light from a point source, meaning of single source is always coherent, since incoherence requires two sources or a spatial divergent source for the creation of light such as a light bulb. Spatially coherent light has another name: “sphere waves” or “plane waves.” Or even simpler: “pinhole light” or “point source light (see diagram below).” Light that has Self-similarity and is a point source means that the light cannot any longer take up attribution of its surrounding phenomena. Liberation itself is quite literally like this.

Objective negation leads to Subjective synthesis. The apophatic methodology (via negativa / neti neti) is the expedient retrodution or antecedent method of working oneself backwards away from phenomena, from dilution and the agnosis of false identity.

Top books I recommend you read for a full spectrum grasp of the apophatic method are: 1. ‘The Unknown God: Negative Theology in the Platonic Tradition’ by Deirdre Carabine. 2. The ‘Periphyseon’ by John the Scot and 3. ‘Philosophy as a Rite of Rebirth: From Ancient Egypt to Neoplatonism’ by Algis Uzdavinys.



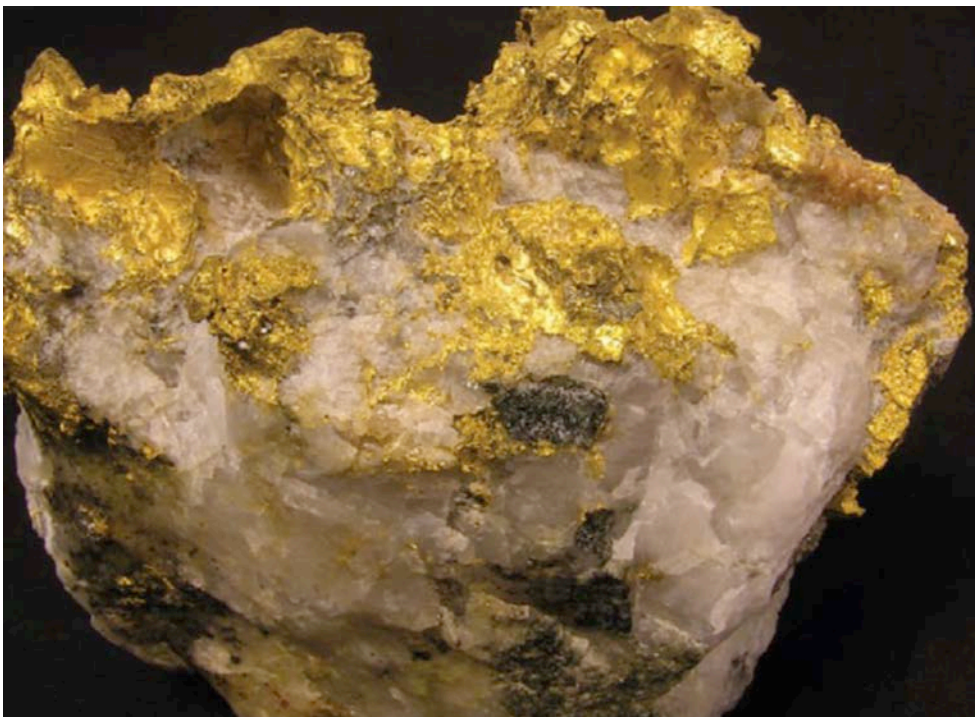
FREEDOM OF WHAT BY WHAT (MEANS), & FROM WHAT?

[AN 1.124] “What, followers, is a being who has a diamond-citta (vajirupamacitto)? That one who has destroyed the taints (asavas) and has both a liberated citta and is liberated by wisdom. Just as there is nothing which a diamond cannot cut, be it stone or gem; so to is one with a diamond-mind who has destroyed the taints and has both a liberated citta and is liberated by wisdom. This is one who possesses a diamond-citta.”

Gold is gold is gold, so why do we foolish humans so easily make reference to “gold purification”? For the same idiotic reason that humans bandy about foolish talk about free will and whether humans have it or not. They don’t. What is potential is not actual. Water is water is water, yet we do not drink from the toilet? Why not? Obviously for the same reason we talk about gold purification, what is before us, be it the water or gold, is not self similar, it is scattered and diffused and diluted, diluted in the host rock or water diluted among the filth. Extraction, or “gold purification” refers not to the subject, the soul anymore than it refers to gold, rather the un-diluting of the subject desired after, i.e. actualization. Making actual that which was before only merely potential.

What we natively “have” be it the gold, the water, or the soul (has a soul is wrong since it implies one thing HAS another) is not actualized, a host matrix must be removed, in the case of gold, its host matrix, the water and the filth its diluted amongst. As for the soul, its matrix is the primordial matrix of avijja (agnosis) which makes the soul rather than being self-similar, makes it other-similar, diluted in false identify such as forms, phenomena, temporal existence, fears, desires etc. There is no original sin or first cause in Monistic Monism (Neoplatonism, Platonism, Pythagoreanism, original Buddhism, Upanishadic metaphysics or Advaita), only inherent extrinsic attribute of the One, like illumination relative to light or Good to the Good.

Ekagacittassa (one pointed of Nous/Spirit/Mind) is as per perfection of wisdom such that will no longer identifies nor dilutes itself in identity (due to agnosis/avijja) with that of mere phenomena. This is the “dead man walking” who has literally spiritually died to that which is phenomena, before actual death occurs. The puppet master who identifies and knows Himself as Himself long before the puppet falls apart and the final strings are cut, not only for that life, but once and forever, everlasting. Freedom of the soul by means of wisdom from false embroilment and false identity due to agnosis, and from that psycho-physical heap. This is where the two diverge, that Light-Self (kalyanam attanam) vs. the Foul-self (papam attanam). Given that station of wisdom that supreme Person (Mahatta) is now an Akincannayatana (Position of being a Person, literally a non-being of the earthly sense).



REFUTATION OF THE BRAIN & ITS CONSCIOUSNESS AS A POINT OF PURIFICATION OR LIBERATION

Modern “Buddhism’s” attempt to convince others that Buddhism teaches that the point of purification is as regards the empirical consciousness (vinnana) and the brain wherein it dwells is, according to Buddhism’s doctrine, an utter heresy. This form of secular Humanism so common to modernity and which has fully infiltrated itself into attempting to paint Buddhism as a sort of religious empiricism must be rejected outright. To sum up, Buddhism in fact is entirely a metaphysical religion whose basis is technically a mystical purification of the incorporeal Light, or will (citta, oftentimes conventionally translated as ‘mind’) which has primordially been one of self-agnosis, thereby leading to empirical manifestation. The concept, unfortunately, of the term ‘mystical’ carries a very heavy undertone often given to the rubbish end of the new-age movement and is not generally ideated in its pure form: [Oxford English Dictionary; page 817; v. 1971] “Mystical 1. Having a certain spiritual character or import by virtue of connection or union with...(that)...transcending human comprehension (i.e. psycho-physicality). Mysticism 1....belief in union with the Divine nature by means of ecstatic contemplation (i.e. sati); reliance on spiritual intuition or exalted feeling as the means of acquiring knowledge of mysteries inaccessible to the intellectual (i.e. discursive, corporeal) apprehension.”

That modern secular Buddhism-in-name-only rejects and denies an autonomous locus as the “refuge” which Buddhism commands, leads down a dark hole of humanism, and atheism, wherein purity itself, even its highest form is fleeting, lasting no longer than life itself. This “brain-religion” of modern so-called ‘Buddhism’ is the illegitimate child of the cult of Scientism, pop-psychology, and Freudianism whereby the modern world denies all but the empirical which can be sensed and studied thru instrumentation. Purity and impurity to this corrupt pseudo-religion is nothing more than DNA and chemical reactions in a jello-like brain where, by what is almost laughable, the ideation of enlightenment is a chemical balance of the brain. Lets proceed at looking at what Buddhism teaches about the brain and its consciousness and how lowly it places same in its teachings.

This incredibly rancid heresy as taught by modern so-called Buddhist commentators to wit, that purification is as regards the brain and the empirical reflected-light consubstantial consciousness, is everything Buddhism has taught against to its adepts by Gotama. In fact the brain is equated to piss, spit, urine, and blood at [Pati. 1.7], and at [Sn #201] “And with (this body) hollow head, filled with a (vile) brain (matthalunga), a fool overcome with ignorance, thinks this is somehow beautiful.”, also the brain is compared to the five khandhas of “mara” (SN3). Buddhism pays absolutely no heed to the brain whatsoever, treated seemingly identical to the ancient Egyptians that pulled the brain out at mummification and pitched it in the ditch, giving it no validity whatsoever. What is the reason for this? The ancient peoples, Indians and otherwise, did not have our current knowledge of the Brain’s intricateness but they were fully aware of what it was and the purpose it served, being the receptacle for the manifestation of the will (citta), but empirically so. They did not, like modernity does, confuse consciousness and the brain in which it was inhabited, with the Mind/Will (citta) which was not in the brain.

The entirety of earliest doctrinal Buddhism revolves around nothing else but the incorporeal Citta (mind/nous/spirit), not the brain-construct (vinnana), which is indeed “transcending human comprehension (i.e. psycho-physicality).” Such as: “His mind (citta) after death goes to the supernal realm [SN 5.371]”, “Followers, this Brahmin life is lived for the sole preeminent purpose of emancipation of the mind (citta) alone [MN 1.197]”, “He gathers the mind (citta) inside the immortal realm [AN 1.282]”. The citta (mind) is not part of psycho-physicality (namo-rupa, including the brain/consciousness construct) [MN 1.436].

In Buddhism, the brain/consciousness construct was merely a reflection (by conjunction) between the unmanifest Light (citta/will/mind) and the form it gives illumination to, thereby birthing consciousness (vinnana), such as: [SN 2.102-104] “Suppose there was a house or a hall with a roof and widows on the north, east, and south sides. When the sun rose and a beam of light entered through the window, where would it become established? On the western wall venerable. And if there were no western wall, where then would it become established? On the ground venerable. And if there were no ground there, where would it become established? On the waters venerable. And if there were no waters either, where then would it become established? In that case, venerable, it would become established nowhere (no topographically or phenomenally discernable location). So too, followers, if there is no lust after food, lust after nutriment, lust after contact, lust

after mentation, and lastly lust after consciousness, then consciousness itself is without establishment (appatit.t.hitam. tattha viñña'n.am. aviru'l.ham.); (there are ten occurrences of 'established', and 'unestablished' consciousness in this sutta as per mind [the light ray] being unestablished on namo-rupa, therein being vinnana)." The consciousness/brain was never commended to be anything but utterly vile phenomena and went no further than form: [SN 2.104] "The consciousness turns and processions back, it goes no further than namo-rupa (name and form)."

Whereas the Will (citta/mind) was the highest absolute and the only noun in Buddhism deemed to be purified: "This is immortality, that being the liberated mind/will (citta) which does not cling (after anything)" [MN 2.265], "This said: 'the liberated mind/will (citta) which does not cling' means Nibbana"[MN2-Att. 4.68], "The purification of one's own mind (citta); this is the Doctrine of the Buddha" [DN 2.49]. "How is it that one is called a 'Buddha'?...gnosis that the mind (citta) is purified (visuddham)...such is how one is deemed a 'Buddha'." [MN 2.144] [AN 1.6] "I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss."; the brain/consciousness is given no such validity: [SN 3.61] "The Noble Eightfold Path is for making cessation of consciousness/vinnana.", and the vinnana is merely the reflective and consubstantial citta which re-incarnates or re-invigorates the psycho-physical therein denoting an entity [MN 1.296, Dhp. #41]. The consciousness/brain (vinnana) is entirely conditional and the will (citta) is not: [Th2 96] "Behold ultimate Truth (thing as they are or as become), these very aggregates as manifest; my mind is emancipated (vimuttacitta) from these, now fulfilled is the Doctrine of the Buddha.", [Nettipakarana 44] "The mind (citta) is cleansed of the five khandhas (pañcakkhandha', including consciousness, being the 5th khandha)".

In Buddhism, [SN 3.195] "Vinnana is Mara (evil)", it is not 'purified', it is not thought of as being the nexus of anything but the vile, its transient nature is that it "goes no further than name or form" because it is entirely manifest and phenomenal construct, a fleeting codependent entity. Just as white Light (will/citta) falls upon red form, one gets back the reflection of red-vinnana, or white light upon blue form, one gets reflected back blue-vinnana. Consciousness' nature being thusly codependent, it can neither be the basis for "immortality", nor for Nibbana as the will/citta is: [MN 1.436]. "This is immortality, that being the liberated citta" [MN 2.265]. [AN 1.282] "He gathers the citta inside the immortal realm", [DN 2.157] "No longer with (subsists by) in-breath nor out-breath, so is him (Gotama) who is steadfast in mind (citta), inherently quelled from all desires the mighty sage has passed beyond. With mind (citta) limitless (Brahma) he no longer bears sensations; illumined and unbound (Nibbana), his mind (citta) is definitely (ahu) liberated." The taintless (anasava) mind (citta) being = parinirvana: [SN 3.45] "The mind (citta) being so liberated and arisen from defilements, one is fixed in the Soul as liberation, one is quelled in fixation upon the Soul. Quelled in the Soul one is unshakable. So being unshakable, the very Soul is thoroughly unbound Parinirvana)." "This said: 'the liberated mind (citta) which does not cling' means Nibbana" [MN2-Att. 4.68].

Regardless of the endless thousands of scriptural citations that deny the brain/consciousness construct as anything but "what is to be transcended", or that the heretical notion that modern Buddhism advocates that any aspect of the empirical brain and its consciousness is the locus of purification is absolutely absurd and nonsensical, for if purity were as regards the brain, the liberation and immortality (amata) which Buddhism commands his path is (path to immortality = amatagamimaggā SN5), then Gotama Buddhism himself was both self-contradictory in what he taught and also a raving lunatic whose religion must be rejected outright by anyone with the sense given even to a fool. As Samkara himself said in perfect accord with Buddhism: [Upadisa 12-1] "Just as a man (erroneously) looks upon his body (5 khandhas, including vinnana) placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Chit (will/mind) as the Self.", and [#6] "An ignorant person mistakes the intellect (consciousness/brain-awareness) with the reflection of Citta (mind/will) in it for the Self (Soul), when there is the reflection of the Self in the intellect like that of a face in a mirror." I have shown by scriptural citation that earliest Buddhism denied that A: the will/mind/citta was in the brain as consciousness itself was, B: that consciousness/brain was ever taught to be the point of purity, C: that the brain itself was given no stature greater than being compared to the foulest components of the corporeal body [Pati. 1.7]. We know the will/citta to be the locus of "past life recollection", not the brain which rots at death, for it is "the will that recollects past lives" [DN 1.80].

One cannot logically vindicate the praise of any brain as “pure” or a point of focus, when the prime commandment of Buddhism is Emancipation (vimutta) by the will (citta) from same, and that the “end-goal” is Noble immortality for the will/citta ([MN 1.436], [MN 2.265], [AN 1.282]). Unless one heretically and against Buddhism is advocating that Gotama taught a fleeting and “only as long as life lasts” Humanistic purity, then the doctrinal de-emphasis of the brain must be heralded, for this brain, the jello-like lump, the putrid mass of something that grows and dies with the body, that this is the “made”, the “form”, the “become”, and Buddhism’s message nowhere upon this rests: [Udana 81] “There is, an unborn, an unoriginated, an unmade, and an unformed. If there were not monks, this unborn, unoriginated, unmade and unformed, there would be no way out for the born, the originated, the made and the formed.”

THE SUBJECT OF LIBERATION, OF SELF-ACTUALIZATION. THE PROPRIETARY DECLARATIONS MADE IN DOCTRINE ABOUT THE CITTA (Nous/ Spirit). Translations Copyright 2022 Ken W.

These seventeen designations made in sutta are given only as regards the citta, no other proper noun is given such status. Nothing but the citta itself is lauded in so many proprietary and important ways as is the term citta below.

1. Citta is the only noun/thing which is said to obtain the state of “non-clinging” (anupada) “This is immortality, that being the liberated mind (citta) which does not cling (anupada) after anything” [MN 2.265].
2. Citta is the only noun/thing which is said to obtain the state of being “taintless” (anasava) [DN 2.35, MN 1.501, MN 3.20, SN 3.45...etc etc].
3. Citta is the only noun/thing which is said to obtain/is gathered in “the realm of immortality”: “he gathers his mind within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!” [MN 1.436]. “This is immortality, that being the liberated citta” [MN 2.265]. [AN 1.282] “He gathers the mind inside the immortal realm”.
4. Citta is the only noun/thing which is said to be the basis (arammana) for Parinibbana. Said immediately after Gotama’s physical death: [DN 2.157] “No longer with (subsists by) in-breath nor out-breath, so is him (Gotama) who is steadfast in mind (citta), inherently quelled from all desires the mighty sage has passed beyond. With mind (citta) limitless (Brahma) he no longer bears sensations; illumined and unbound (Nibbana), his mind (citta) is definitely (ahu) liberated.” The taintless (anasava) mind (citta) being = parinirvana: [SN 3.45] “The mind (citta) being so liberated and arisen from defilements, one is fixed in the Soul as liberation, one is quelled in fixation upon the Soul. Quelled in the Soul one is unshakable. So being unshakable, the very Soul is thoroughly unbound Parinirvana.” “This said: ‘the liberated mind (citta) which does not cling’ means Nibbana” [MN2-Att. 4.68].
5. Citta is the only noun/thing which is differentiated from the five aggregates (rupa/vedana/sanna/sankhara/vinnana): “Whatever form, feelings, perceptions, experiences, or consciousness there is (the five aggregates), these he sees to be without permanence, as suffering, as ill, as a plague, a boil, a sting, a pain, an affliction, as foreign, as otherness, as empty (suññato), as Selfless (anattato). So he turns his mind (citta, Non-aggregate) away from these; therein he gathers his mind within the realm of Immortality (amataya dhatuya). This is tranquility; this is that which is most excellent!” [MN 1.436, AN 4.422]. [SN 3.234] The Aggregate Sutra. At Savatthi “Followers, the desire and lust for formations is a defilement of the citta, the desire and lust for feelings is a defilement of the citta, the desire and lust for cognition is a defilement of the citta, the desire and lust for experiences is a defilement of the citta, the desire and lust for vinnana is a defilement of the citta. But, followers, when one abandons the defilements of the citta regarding these five stations (aggregates), then ones citta inclines towards renunciation. Ones citta is made pliable and firm in renunciation by direct gnosis.” [MN 1.511] “For a long time I have been cheated, tricked and hoodwinked by my citta. For when grasping, I have been grasping onto form, for when grasping, I have been grasping onto feelings, , for when grasping, I have been grasping onto perceptions, for when grasping, I have been grasping onto experiences, for when grasping, I have been grasping onto consciousness.”
6. Citta is the only noun/thing which, when perfected by samadhi and panna, is = Soul (attan): “Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind (citta)” [Silakkhandhavagga-Att. 1.168].

“The purification of one’s own mind’, this means the light (joti) within one’s mind (citta) is the very Soul (attano)” [DN2-Att. 2.479]. [Silakkhandhavagga-Att. 1.168] “Steadfast-in-the-Soul (thitattoti) means one is supremely-fixed within the mind (suppatitthitacitto)”. [AN 2.6] “Him who is Lord of the mind (citta) possessed with supernormal faculties and quelled, that One is called ‘fixed-in-the-Soul’ (thitattoti)”. [AN 1.196] “With mind (citta) emancipated from ignorance...this designates the Soul has become Brahma”. [MN 1.213] “The collected and quelled mind is the Supreme Soul”. “Steadfast-in-the-Soul (thitattoti) means steadfast in ones True-nature (thitasabha’vo)” [Tikanipa’ta-Att. 3.4].

7. Citta is the only noun/thing which is said to be the basis/medium for the recollection of past lives: “directs his mind (citta) to the recollection of past lives” [DN 1.81].

8. Citta is the only noun/thing which is said to be “its own foundation/not based in anything” (anarammana), therein philosophically anything which is “a thing in itself”, i.e. “without a foundation of its own” is hence the basis for marking the mind as the Absolute (when wisdom and samadhi are culminated): Pati-A 2.478 “The sovereign-mind which is its own support (an-without + a’rammana=support) means the sovereign-mind is the foundation”. Dh-A 4.26 “Ones own mind is the foundation of the Soul”. MN-A 2.297 “Nibbana is the foundation, that being the emancipated-mind (citta)”. Sn-A 2.583 “Emancipation is meant the foundation, that being the establishment of the emancipated mind”. Theragatha-A 1.138 “Supramundane samadhi is the foundation of Nibbana, that being the exceedingly quelled mind (citta)”

9. Citta is the only noun/thing which is compared to the “indestructible” diamond: [AN 1.124] “What, followers, is a being who has a diamond-mind (vajiru’pamacitto)? That one who has destroyed the taints (asavas) and has both a liberated mind (citta) and is liberated by wisdom. Just as there is nothing which a diamond cannot cut, be it stone or gem; so to is one with a diamond-mind who has destroyed the taints and has both a liberated mind (citta) and is liberated by wisdom. This is one who possesses a diamond-mind.”

10. The entire Noble path itself is said to both being and end with the citta (mind) as its basis: [MN 1.197] “Followers, the Brahma life is not lived for sake of gains, honors, or acclaim; nor is it lived for virtuousness, nor for absorptions, nor for gnosis and insight. This Brahma life is lived for the sole preeminent purpose of emancipation of the mind alone, which is the quintessential final core”. [MN 1.301] “What is samadhi (the culmination of the entire Noble path) for? Samadhi, friend, is for making the mind (citta) sovereign”.

11. The citta is the only noun/thing which is said to go to the light/heaven realm: [SN 5.370] “His mind goes heaven-bound to auspiciousness.”

12. Most importantly, the citta is the only noun/thing which is said to obtain freedom from nescience/ignorance/agnosis (avijja): [MN 1.279] “When his steadfast mind was perfectly purified, perfectly illumined, stainless, utterly perfect, pliable, sturdy, fixed, and everlastingly determinate then he directs his mind towards the gnosis of the destruction of defilements. Knowing thus and seeing thus his mind is emancipated from sensual desires, his mind is emancipated from becoming, his mind is emancipated from ignorance.”

13. The only proper noun which is said to obtain the state of emancipation (vimutta) is the citta hence: “cittavimutta”.

14. As per the ‘superior’ path VS. the ‘inferior’ path, the mind is the sole basis for the ‘superior’ path: “ariyacittassa anasavacittassa ariyamaggasamangino” [MN 3.72] “The Noble citta, the taintless citta; this is that with which the Noble path is endowed with”.

15. The citta is the only noun/thing which is deemed “the highest absolute”: [MN 1.298] “Emancipation of the mind is the highest absolute.” [MN 1.298] “Of all types of unmanifest emancipations of mind, the fixed unshakable emancipation of the mind is the highest supernal.”

16. The entire basis for Buddhism itself is said to be for/ as regards the citta: “The purification of one’s own mind (citta); this is the Doctrine of the Buddha” [DN 2.49]. “How is it that one is called a ‘Buddha’?...gnosis that the mind (citta) is purified (visuddham)...such is how one is deemed a ‘Buddha’.” [MN 2.144] [AN 1.6] “I do not have, followers, insight into anything or any dharma which, when made to become and made to expand that brings greater bliss than the mind (citta). The mind, followers, when made to become and made to expand, brings the greatest bliss.” [SN 1.26] Those followers absorbed, their minds (citta) flawless having assimilated the Soul; a charioteer (Soul) in control of the reigns, sages like them guard this supranormal-power!

17. The citta is the only noun/thing which is deemed to achieve ‘freedom from becoming (bhava)’. All things “as become must pass. The borne, the become, the made, the create have no other fate than to pass just as they

have arisen". The philosophical implication that the citta can transcend causation/becoming cannot be denied. "My mind (citta) is emancipated from desire (kama), emancipated from becoming (bhava), emancipated from nescience/ignorance (avijja), 'Emancipation! Emancipation alas!' ...there exists no fruit more exquisite and perfect than this." [DN 1.84]

THE METHOD ANALOGY OF BREATH (Atman, the Spirit) (MN 3.82)

The antecedent (being prior to the object, form, body) animating principle (the 'air' = Atman, or signal) is the recollection (sati, anamnesis) directed and commanded in the MN 3.82 passage below. Its aim is the total disobjectification with and as this body, towards that which we truly are, the animating principle or animus, the literal 'breath of life' itself, i.e. the Atman, or soul. Without literal breath there is rapid death; however modern corrupt and intellectually bereft materialists have interpreted this metaphysical analogy as literal "focus upon (ones own) breath", which is absurd and counter-productive. The entire goal herein is to cut off the primordial agnosis that binds and ties the mind (citta) from the psycho-physical which includes the temporal consciousness (vinnana) and the coarser constituents of existential being. Being antecedent to the body by self-actualization of the Nous/Citta/Spirit (same terms) from the corporeal, its ebbs and flows within this world of mirage is the supreme end goal.

Between the long breath and short breath modulations which keep this body alive, the focus and goal of the disciple is self-actualization by means of extracting any and all identity with this body, which is making the Nous/Citta/Spirit a point source (ekagacittassa) of absolute self-similarity. Emancipation of the mind from what? From false identification (avijja) which perpetuates suffering. Emancipation of the mind (citta, NOT CONSCIOUSNESS!) by what means? By means of making the mind con-centric, actualized rather than diluted, self-similar rather than taking up attribution with, in, thru and as the corporeal body. The breath as focusing tool is metaphysical expediency of this apophatic and ancient methodology. The wicked manner by which this has been perverted to express literal focus on the air passing in and out of ones lungs is mere profane catalepsy!

(Majjhima Nikaya 3.82) Translation Copyright 2022 Ken W.

And how monks is antecedentness by breath supremely perfected? How is it amplified to bring about the great fruit that becomes an otherworldly blessing? Herein O' disciples, that disciple who dwells apart from the bustle of the populace distractions, having gone to the root of the tree, having gone unto a clearing and sat down with legs crossed and spine erect. He does so aspire vigilantly towards the attending to thorough antecedentness in recollective union. Just so he is antecedent as he breathes in, and just so he is antecedent as he breathes out.

Breathing in long in-breaths he so discerns, "These are but only long in-breaths." Breathing long out-breaths he so discerns, "These are but only long out-breaths." Breathing in short in-breaths he so discerns, "These are but only short in-breaths." Breathing short out-breaths he so discerns, "These are but only short out-breaths." He wisely trains thusly, "I shall breathe in supremely beholding the entire body in recollective antecedentness to it." He wisely trains thusly, "I shall breathe out supremely beholding the entire body in recollective

antecedentness to it.” He wisely trains thusly, “I shall breathe in beholding that which lies before the arising of the body's formation.” He wisely trains thusly, “I shall breathe out beholding that which lies before the arising of the body's formation.”

He wisely trains thusly, “I shall breathe in supremely beholding exquisite joyousness in recollective antecedentness.” He wisely trains thusly, “I shall breathe out supremely beholding exquisite joyousness in recollective antecedentness.” He wisely trains thusly, “I shall breathe in supremely beholding exquisite bliss in recollective antecedentness.” He wisely trains thusly, “I shall breathe out supremely beholding exquisite bliss in recollective antecedentness.” He wisely trains thusly, “I shall breathe in supremely beholding mental formations in recollective antecedentness to them.” He wisely trains thusly, “I shall breathe out supremely beholding mental formations in recollective antecedentness to them.” He wisely trains thusly, “I shall breathe in beholding that which lies before the arising of the mental formations.” He wisely trains thusly, “I shall breathe out beholding that which lies before the arising of the mental formations.”

He wisely trains thusly, “I shall breathe in supremely beholding the mind in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe out supremely beholding the mind in recollective antecedentness to it.” He wisely trains thusly, “I shall breathe in delighting in the supreme mastery of the mind.” He wisely trains thusly, “I shall breathe out delighting in the supreme mastery of the mind.” He wisely trains thusly, “I shall breathe in collecting the mind unto the focus upon the hypostasis.” He wisely trains thusly, “I shall breathe out collecting the mind unto the focus upon the hypostasis.” He wisely trains thusly, “I shall breathe in having supremely emancipated the mind.” He wisely trains thusly, “I shall breathe out having supremely emancipated the mind.”

He wisely trains thusly, “I shall breathe in recollecting upon the impermanence of phenomena.” He wisely trains thusly, “I shall breathe out recollecting upon the impermanence of phenomena.” He wisely trains thusly, “I shall breathe in recollecting upon the emancipation from defilements.” He wisely trains thusly, “I shall breathe out recollecting upon the emancipation from defilements.” He wisely trains thusly, “I shall breathe in recollecting upon the exquisite limitlessness within perfection.” He wisely trains thusly, “I shall breathe out recollecting upon the exquisite limitlessness within perfection.” He wisely trains thusly, “I shall breathe in recollecting upon the exquisite, returning unto the Unific which bestows all, which is all that is.” He wisely trains thusly, “I shall breathe out recollecting upon the exquisite returning unto the Unific which bestows all, which is all that is.” This is how, disciples, antecedentness by breath is supremely perfected. This is how it is amplified to bring about the great fruit that becomes an otherworldly blessing.

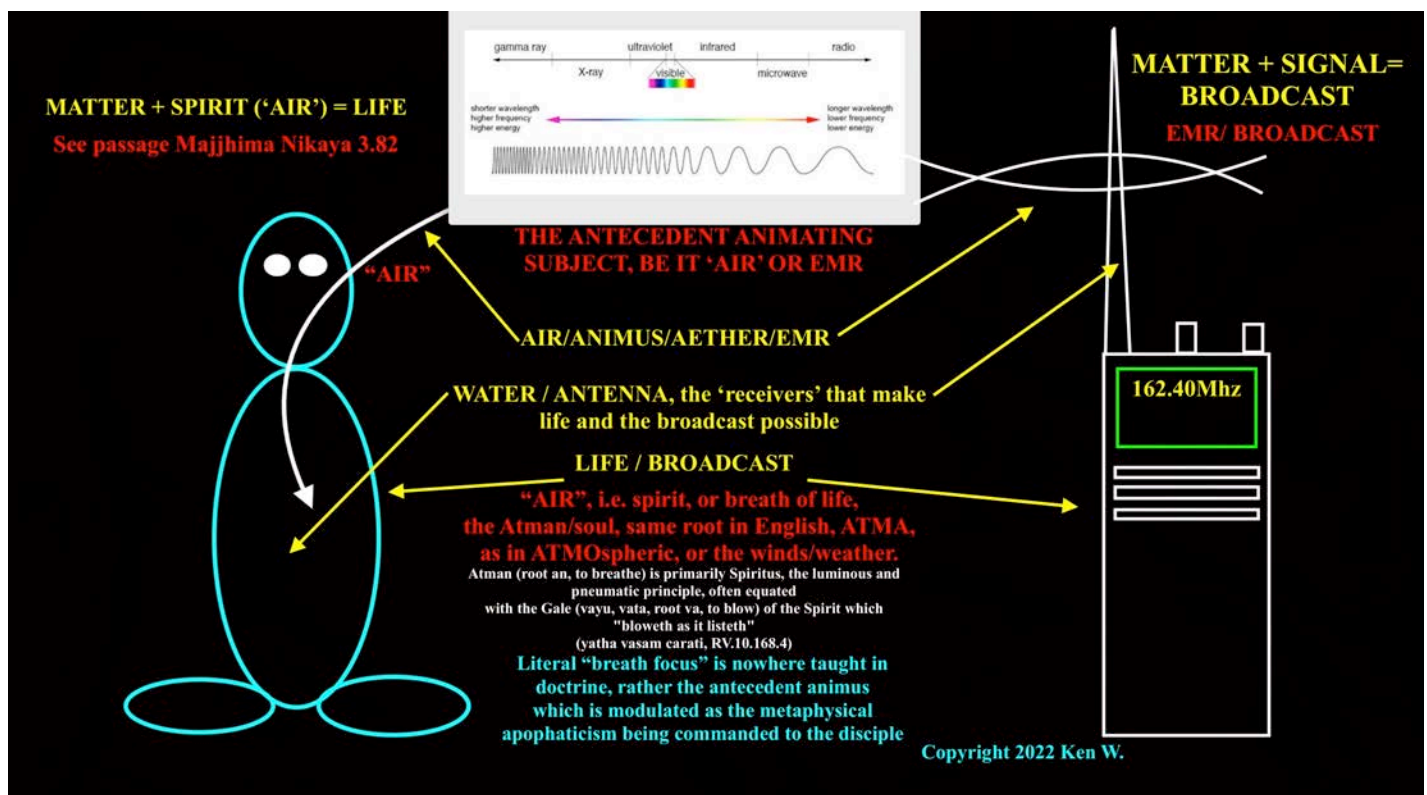
THE ANCIENT & MODERN ‘BREATH’ ANALOGIES

I have used the radio analogy with great success in illuminating metaphysical terms and principles; and (see diagram below) there are many incredibly close parallels between the radio analogy and the animating breath analogy used by the ancients in the Upanishads, Advaita, & original ‘Buddhism’ (Gotama called his teachings Brahmayana, or ‘path to the Absolute’). While a radio is certainly not alive, the broadcast from the speaker can be analogous to the “life of the radio”. However the broadcast from the speaker is not the signal received via the antenna and processed inside the radio’s circuitry. The broadcast from a far off radio station at “X” frequency is analogous to the animus, and likewise the citta, or ‘breath’ of the radio. A human body must be feed food and water, likewise a radio must be filled with batteries.

The broadcast from the speaker (=vinnana, or consciousness) of the radio GOES NO FURTHER than the radio itself, as such (see section on this) it is the consubstantiality of the radio’s component processing and the signal, neither so does human consciousness go any further than the body, being the consubstantial construct of the animus (citta, nous, spirit, ‘air/Soul/animus’) and the body. In fact the Pali term for consciousness (vinnana) literally means (conventional/terrestrial) ignorance; as meaning a reflection of higher primordial ignorance (avijja).

Both the radio and the body “die” when the signal no longer can be tuned, for both the body and the radio break down, wear out, are damaged etc. There is no more a signal in the radio than there is a soul IN THE BODY, but of course this is no more a denial of a signal than it is a denial of the soul, but to say this animation contrives itself AS THIS body (or radio, IF of course a radio signal were alive, which it is not). The antenna of life is water, the antenna of the radio is likewise its interlocutor of animation/broadcast. Most do not know that antennas are made to be a harmonic of (1/4 wave, 1/8th wave, 1/2 wave etc.) the frequency meant to be tuned. Just so is it the case with water, the dipole antenna for all life. The literal intermediary between spirit and matter; the glue that binds the animate with the inanimate (gross matter). Without the water of the body, or the antenna of the radio, both radio and body are but mere useless, lifeless, heaps of scattered parts of matter.

Further along in this analogy, the modulation of the radio (= frequency/ wavelengths) is similar to the teaching (see above MN 3.82 passage) about the long and short breaths (=frequencies) which give life to this body but which are NOT PART of this body. This apophatic/ antecedent recollection methodology is designed to increase wisdom and decrease false identification with the existential body (which is = **na me so atta**, NOT THE SOUL).



ARRIVED AT THE ABSOLUTE (TAT-AGATA) TRUE MEANING?

"The Tathagata is without the mark of all things, he dwells upwards within the signless self-directed mind/will (citta). There within, Ananda, dwell with the Soul (attan) as your Light, with the Soul as your refuge, with none other as refuge." - [SN 5.154, DN 2.100, SN 3.42, DN 3.58, SN 5.163] - Gotama

The Tathagata, pronounced: "Taaht-ahgatah", in the common nonsensical definition by ignorant modern "Buddhism" is meant "thus come one", or "thus gone one". This view ignorantly implies a formal appellation of importance (such as Sir, Master, Great-One, etc.) rather than a denotation of a profound spiritual attainment.

The term Tathagata is composed of two parts, Tat, and agata. Tat has been since time immemorial in India, meant Brahman, the Absolute, as in the famous Upanishadic dictum: "That (Brahman) thou art" (tat tvam asi). "That" is here, of course Brahman, the Godhead, the Subject of Selfhood which the muni, or sage, has reached at the pinnacle of his having fulfilled wisdom's perfection. Agata is the past tense denotation of gata (going, traveling, trekking), here being meant "arrival, gone-onto, attainment of, arrival-at". As such, Tathagata in the ancient Prakrit Pali, is meant literally "(The sage who has) arrived at the Absolute", or in Sramanic context of Vedanta and Buddhism, "(He-thou) is (arrived at) That". The very term Tathagata, which has of yet never been discovered by anyone until now, is none other than a personal appellation of that very rare someone who has realized by wisdom "tat tvam asi". The Tathagata, therefore, is equally as well meant "The 'tat tvam asi' comprehensor/sage".

It is unfathomable that modern so-called Buddhism's position is that the spiritual appellation of the Buddha's attainment, "attained/arrived at Brahman" (Tathagata) is merely an honorary designation for a popular sage. As [It 57] and other passages clearly show, "become-Brahman" is the meaning of the term Tathagata, or he who has arrived (agata), again being meant the transfiguration and assimilation of the mind (citta) in upon itself (bhava), and thereby achieving the Absolute, i.e. Brahman, as such (brahmabhutam tathagata) is said. To say that Tathagata, is meant by nonsensical "Buddhism", to the effect: that Tathagata denotes the "thus-come one", or "thus-gone one" has no contextual validity, is utterly illogical to read Pali as such, and carries no meaning whatsoever, which is all the more so magnified given that the very term Tathagata carries, regardless of translation, a very weighty importance and denotation; thereby secular 'Buddhism' intends to castrate the meaning of the term Tathagata, is yet another resection of original Buddhism by modern sects to turn Buddhism into a moralistic movement devoid of metaphysics.

Scriptural collaboration of same: (Tathagatassa hetam, adhivacanam brahmabhuto itipi)-"The Tathagata means 'the body of Brahman', 'become Brahman'" [DN 3.84].
(brahmabhutam tathagata)-"Become-Brahman is the meaning of Tathagata" [It 57].

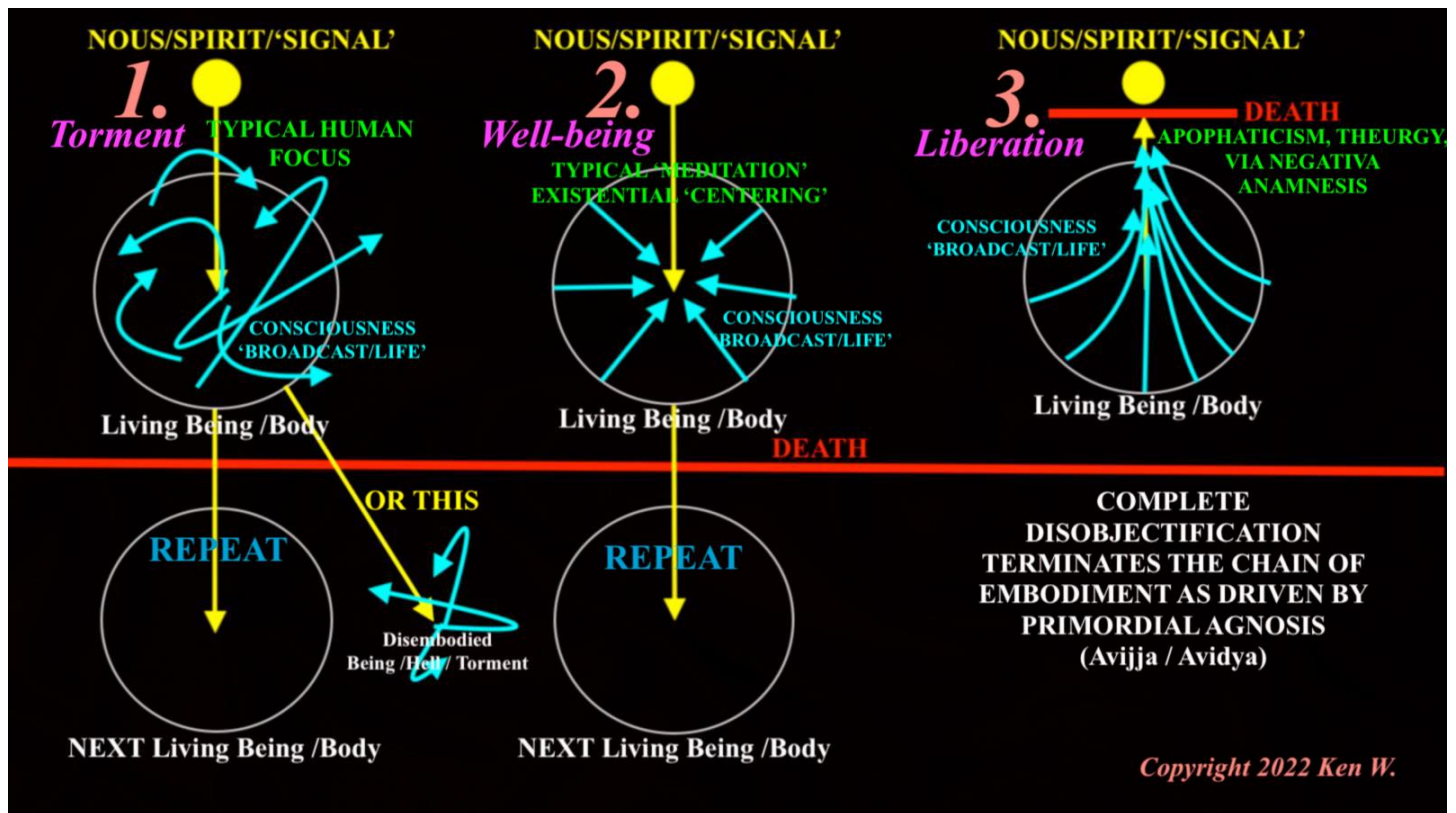
THE MATERIALIST or SENSUALIST & THE UP-STREAMER (UDDHAMSOTO)

The first state, that of the materialist has a consciousness scattered amongst his or her body (#1) and towards phenomena, this is a life of pure existential consciousness and its machinations (see below chart). The resultant of which is transmigration (punabhavati, or palingenesis) or the literal metaphysical definition of hell, a disembodied being (in pali a manomayakaya = mentation made artifice) full of desires, fears, regrets repeating over and over and over like a skipping record; this is literal hell.

The second state (#2) is a being who practices catalepsy, for whom there is temporal peace, calm, and well being. However this is utterly unconnected to wisdom and does not keep one from being carried off, life thru life. You can no more make refuge in any aspect of existential life than you can polish a turd. People in the second state revel in its gains and advantages but they're fully caught up in the desires and ignorances that feed identity and attachment to this world of phenomena which is never fixed, never a refuge, and utterly a mirage.

The third state (#3) is the "dead man walking" whose mind (=citta) has transcended all attachment and identity with the corporeal, such that death is merely the puppet falling away into darkness. The self-reflexive actualization of ones true nature (=svabhava) means that continuance has been cut off, so too agnosis, the body and its trappings utterly seen for that which they truly are. This is the person who is an "up-streamer" (to the

source/spring), or uddhamsoto. He that arrives at this station is thence called Tat-agata (arrived at THAT, i.e. the Absolute).



THE TWO DARKNESSES & THE TWO LIGHTS

Monad (1), mind (1) (nous/citta), magnitude (2), matter (3), and man/being (5). Time (4) does not exist, it is a measure. There are two 'darknesses' in this universe, the darkness of the unmanifest Monad, the only Real, and the darkness of shadows cast by matter, by phenomena. The first two "1s" are both merely the same one, differentiated by Principle & Attribute. Two and Three are likewise co-eternally one thing only, magnitude and matter, a unified pair. The last is 5, is the logos of the union of 1 and 1, with 2 and 3, that which is being, or 5. Four is a mirage, is unreal, the magic (=MAYA, Demiurge) of the hologram of existence. Fools swoon over and love the false light of 2 and 3, for the light of the One is a dark light, hidden; only to be seen and known by those with wisdom. To understand this chart below is to understand much of the universe. Lux et veritas.

